Lo here! the Dictates of a Dying: man!
Make well his note! who like th'expiring Swan
Wisely presaging hir approaching Doomb
Sings in soft charmes hir Epicædium.
Such Such are His; who was a shining Lamp
Which though Extinguisht by a fatall Damp
Yet his Last Breathings shall like Incense hurld
On sacred Altars, soe Perfume the world,
That the Next, will admire, and out of doubt
Recover that Torch light, which this age put out

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A Dying Fathers LAST LEGACY TO AN Onely Child:

OR, Mr. HUGH PETERS ADVICE TO HIS DAUGHTER:

Written by his own Hand, during his late Imprisonment in the Tower of *London*; And given her a little before his Death.

LONDON, Printed for *G. Calvert*, and *T. Brewster*, and are to be sold at the *Black-spread-Eagle*, and at the *Three Bibles*, at the West-End of *Pauls*, 1651.

G/D

He was executed at the restoration with the Regicides.

To the Impartial

READER.

BE not Discouraged from reading this small Treatise, because of the unhappy End of a wearisom pilgrimage, which the Author met with in this world. If we get a Fall in a journey, or meet with a great shower of rain

so it be in the close of the day when we are near our Inn, where we meet with accommodation and refreshment, we are the less troubled; Yet such was his Care (who for many years was very Instrumental in the Church of God, and a means of bringing many Souls to Christ; and for the good of others, came into this Kingdom when it was in a flame of Civil War, which hath signed him also, that he might escape everlasting flames) in this Discourse he bewails the vanity of his own Spirit: And we will not Excuse him: he finds himself too busie in Aliena Republica, and we will not justifie him; But if that precious

precious Gold should be cast away because there is some Drosse, or the Children of God cast out of the Family for every fault though haynous, we should condemn the Generation of the just: You will find in this Legacy, to his only Child, that he had a Root of Grace, and that the Fountain was clear from which ran so savoury a stream; and that at the last when he had no hope to save a frail Body, yet he minded his own and others Souls; And that he was a Master Workman in that Mystery, wherein he had laboured successfully so many years; And we hope, that notwithstanding the prejudicasie of some against him,

and the words of others, and his sad shamefaced Catastrophy, we may charitably judge, that God hath wiped away all Tears from his Eyes, that he is entered into Rest, his Works following him; and that he is made perfect by his great Sufferings; And wish the same to you, except these Bonds.

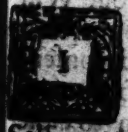
G. E. N. B.

MR. HUGH

Mr. HUGH PETERS
LAST
LEGACY
TO HIS
DAUGHTER.

For *Elizabeth Peters.*

My Dear Child,



Have thought to leave you the Extract of all my Experiences, so far as may concern your Self; and because there are so many Books Printed, looking to all Cases, which I have often Commended to you; my Labour

will be the leſs, though your pains the greater, in ſearching and ſtudying them, which next to the Scriptures, I conjure you to acquaint your ſelf withal; for never Age was ſo pregnant that way ſince our Saviour came in the fleſh, which Light I wiſh may grow to greater Glory. But to thy ſelf:

1. Above all things know, That nothing can do you any good without *Union with Chriſt the Head*; which can never be, till your *underſtanding be enlightned* with the want of Chriſt, and his worth, and then that your Will be ſo ſubdued to that Light, that it draw forth choice, and conſent of, and to that only good, with an Emvire or Reſolution to cloſe with him againſt Sin, World, Hell, Death, *&c.* And know this, That the neceſſity of a Chriſt (which the under-

understanding discovers) will set the Will on work to all duty, and (the worth in Christ it makes manifest) will make the Will delight: unless these two Faculties be thus wrought upon by the Word and Spirit, you will be at a constant loss, and all the miscarriages in Religion have the Ignorance of this for the Fountain. Read *Shepherds Conversi*, *Daniel Rogers Practical Catechism*, and *Hooker*, to this end, with such other helps as you may get: And herein I am the more earnest with you, because in this my Condition, I find that *Union with Christ, and the Satisfaction Christ hath made to his Fathers Justice, by his Active and Passive Obedience, are the only Two Pillars that must Support a Soul leaving a mortal Body*: For, as I profess my self Orthodox in all Points of Religion,

according to the *Assemblies Confession*, Explained by Others as the *Savoy* also; so I have desired nothing to be more Clear, than the Two Doctrines aforesaid: have wished you to be perfect in *Romans* 8. and mind *ver.* [illegible] *ver.* 28. well, with what follows to the end of that Chapter: this hath been my Experience. That the Preaching of these Truths have been my greatest Advantage and of most benefit to Others, though in this I have enough to bewail also.

To this purpose, Hear the best Men, Keep the best Company, Read the best Books, especially make the Grounds of Religion your own: *Balls* and the *Assemblies Catechism*, with the like you have from me Commended to you: And though there are near an Hundred several Cate-

chisms

chiſms in the Nation, yet (if
ound) they muſt ſpeak one
hing, viz. *Man loſt in himſelf,*
edeemed only by Chriſt, and holy
Walking, or Thankfulneſs, you
ave my Experience ſo often re-
eated to you, *That an unbroken*
Heart, and an uncatechiſed Head,
ill keep diſtance enough betwixt
God and a poor ſinful Creature.
Oh! that Parents and Miniſters
would think of it, what a heap of
Miſchiefs this Negle& hath pro-
duced.

The *Waldenſes* and *Germans* had
ever been ſo famous for *Suffer-*
ng, had they been *uncatechiZed*:
his is a large *Field*, in which I
ould Walk long, Preach long,
ea, loſe my ſelf in this ſweet
Wilderneſs: *For this is life eter-*
al to know thee and Jeſus Chriſt,
17. 3. But take this for a
aution, That many may be well

Taught also, who never took for
Christs first Three Lessons, neve
denying themselves, nor *taking*
the Cross, nor *following him*, Matt.
16. 24. We know no more th
we Practise, yet we shall nev
practise without Knowledge.
How many Scriptures give Ev
dence to this? which I forbear
quote; only remember how S
lomon extols *Wisdom* and *Know*
ledge.

I take my share in Mourning
that I see in the Afternoon of t
Age, the Shadow longer than th
Substance, Profession than Pr
ctice, though the Trade may n
be Condemned, when it falls in
ill hands that manage it.

He that sets up Religion, to g
any thing by it more than the gl
ry of God, and the saving his o
Soul, will make a bad Bargain
it in the close. *My dear on*
Chi

Child, be rooted in the Truth, and thou shalt be fruitfull, and thriving.

3. Be constant in Reading the Scriptures, and that with a fervent Meditation, I mean, as to pray in praying, fast in fasting, so to read in Reading: Many doubtless take up a cursory trade, to read out the Cries of a defiled or rackt Conscience: I say Read with delight, not as under a load, or as a Labourer, who waits for the shadow of the Evening, which you shall never do, unless your Heart be connatural with the Word; and therefore remember as *Justification* takes away *Guilt*, and *Punishment*; *Sanctification* takes away the *Power* and *Filth*, *Glorification* takes away the *presence of sin*: So *Effectual Calling*, takes away that *jarre* that is betwixt the Soul and the Law of God, by reason of Sin; the Called

of God read but their Fathers bleſſed Will in reading his *Word*, his *Teſtament*, his *Legacies*, his *Precepts*, his *Threatnings* againſt Sin, &c. all which his Childe diſlights to hear and read. This one Book, well read, will anſwer any Queſtion, or Caſe, and you'l finde *Solomon's Proverbs* the beſt *Politicks*, and Chriſt crucified the beſt *Divinity*. But in reading the Scriptures let me reach out this Experience. When you have prayed over your purpoſe that way, then in every Chapter, firſt minde the Method, then note the hard things you underſtand not, and get helps to clear them to you. And Laſtly, gather out the chief Doctrines, or Leſſons, then in reading each Chapter, you may underſtand many: And if you read the Bible with the *Annotations* of ſome Divines, or the *Dutch* tranſlated

translated, it will not be amiss. I have formerly commended to you a Little *English* Library, in this kinde, which I now fear, your so much altered Condition will not give you time to be vers'd in. However, Remember *David*, Psal. 119. how every Vers. almost shews Love to the VVord. And truly you may be assured, you shall upon mine and your own Experience finde, that you shall have no more Christ, nay God, Spirit, Faith, Peace, Comfort, than you have Scripture: Nor will you have any Christ, a Saviour, that is not a Scripture Christ. *Oh that the word may dwell plentifully in you*, my poor Child.

4. *Pray continually*, is the Apostles Counsel to the *Thessalonians*. And for this you may have far better helps, then from my unworthy unable self. There are many helps to

Devotion, Mr. *Baxter*, *Burroughs*, *Gurnal*, *Bridge*, &c. Yet you shall have what I promised, even my *Experience*: I hope you know, That Prayer is the breathing forth of holy Desires, or, lifting up the Soul upon God, or asking the Things we need from God, in and by Christ, according to his Holy Will, not without Confessions and Thanksgiving. This Work must have Time, Seriousnesse, Composure: And this take undoubtedly, *That Prayers can never fly high, where the Person is not accepted; can have no strength without Faith*: About this Duty, I must let you know, There are Three Miscarriages usually,

First, before the Duty, *Unpreparednesse, Unsuitablenesse*; reaking hot out of the World, Self, sin, into that service; as if men could leap into Gods bosome, out of the Devils

Devils lap: Before Prayer you need to study God, your self, and the *way to him*, John 6. You need to take a time when he is most like to hear, even when he is inditing for you, and puts *Words into your mouth*, Hos. 14.

The Second Failer in Prayer is, *When you do not watch to Prayer.* O the Hurries of our Hearts! the Thorow-fare that carries crooked Thoughts through us, the Vanity, Folly, Obliquities of our Spirits! As the Heart must be whipt to the Duty, so it must be bound fast to it. How few pray! how many say words! Oh, How many say their Prayers backwards, call him Father, who is not their Father, would not have his Name hallowed, nor his Kingdome come? &c.

3. And Lastly, After this duty there is either an apeness to be proud:

proud: And adde another Note, as if the Lord was in our Debt: or upon miscarriage in point of Inlargement, we grow weary and peevish; and call for our Prayers again, if we succeed not, as Lovers for the Portion, not the Person, call for their Love-Tokens back: Look on *Th. Goodwin*, on *Isa.* 53. 6, 7, 11. Be plain and honest with God, shew your Sores, and his Love to you: You cannot be so bad as he is good. With the old Martyr I cry, Pray, pray, pray (My dearest Child) Regard no injury in thy heart.

5. Keep a constant Watch upon your whole man, for which much hath been written, as *Mr.* Reyners *Rule for the new Creature*, *Mr.* Brinsleys *Watch*, and many others, from the Thoughts, and affections to all cases almost.

But since I promised the Addition of my *Experience* to your

Self,

Self, I have held that very True, noted by *David*: yea, by some Heathens, That *our Life is seventy Years*: half of which time spends its self in Eating, Drinking, and Sleeping: the Remainder is Thirty Five: and of that you may allow the first Fifteen, even for Child-hood, till when ordinarily little is minded that is solid: then Twenty only are left of the Number, and of them even half spent in by-business: and then tell me how little do we live! How needfull is it then that you be upon your Watch continually, when so many Silver Brooks run by many Doors unregarded.

It is hard to Watch, most are very Drowsie: The Disciples themselves could not Watch one Hour.

My Advice is, That mainly *to Watch your self in what you are*

And where you are: These Two go far in your Watch, to see your self in a good Estate; And to be where you should be in your Duty and Employment, argues a curious Eye, and a careful Head: But to be very accurate in your Watch, and to keep off from troublesome Anneares, keep a Book by you (I mean it literally) in which, every Night before you sleep, you set down on the one side, the Lords gracious Providence and Dealings with you, and your dealings with him on the other side: This Watch well kept, fits for Prayer, Fastings, Sabbath, Sacraments, and Death, upon which Judgment follows.

I pray Watch so, That *Thoughts*, *Affections*, *Head*, *Heart*, *Hand*, *Foot*, and all have a share in, and benefit by the Work.

The

The Flesh, and the World, in all the Pleasures and Profits of them, send up fumes to the Head, occasioning sleep: Therefore the Lord is forced to keep us waking by Affliction, as the Thorn to the singing Bird. *David* sought God early: The Three Women early looking after Christ. *Remember thy Creator* betimes. And this *Watching*, is the *Circumspect Walking*, *Ephes.* 5. 16. Look round about you continually, as if you *Walked with God*, as *Enoch*: *before God*, as *Abraham*: or, *after God*, as *David*: he walked in Gods wayes. If you do not *Watch*, you will be *Tempted*, I say, *Tempted*. The Lord watch over thee, that thou mayest watch (my dearest Child.)

6. For thy growth in grace: I am the more zealous, because (2 *Pet.* 3. 18.) the Apostle propounds it as a Cure against all the *Errors of the wicked*.

wicked. For this also there are divine helps, as M. *Symmons* his Cure to *Distressed Consciences*, (a Choice Piece) and many others. But this you must know, that all labour tends not to growth; no more than Ants grow in bulk, though very much in labour; Every great Hearer is not a great Grower: Nay, a tree may grow in parts, though not in all. Grow soundly in the Root, *Jesus Christ*, and the *Freenesse* of his Grace, and then you wil not grow as Weeds do, but as good Grain. To which purpose I advise you, observe what you gain against Corruption, and so much you may hope, you may thrive in Grace, as the House of *David*, and the House of *Saul*. Do not therefore keep the Devils counsel, but let some able Friend *watch* you, to whom communicate your Decays or Growth. When a Ship is observed

ſerved by a Land-mark, her way is eaſily obſerved. Therefore mind much this one thing, in all make much of a Rule, and keep to it, as few under the warm Goſpel but know whether they be hypocrites or otherwiſe: Even ſo you ſhall feell your Growth. An old ſtock will not ſerve turn (which hath been the deluſion of many) when every day needs new Incomes of the Spirit, and ſo advancement to Heaven.

Long to grow, ſtrive to grow, bewail decayes: grow in both the Tables Duties.

The Apoſtle tells us of growth from Vertue, yea, at laſt, to patience by affliction, if we hear the Rod, &c.

Chriſt's method is, He hath all Grace, He giveth out what he pleaſeth, He maintains what he gives, He perfects what he maintains,

tains: He crowns what he perfects: And thus Christ loves you, more than ever you could hate him, without whose watering by his Blood you can never grow. The best Evidence of Growth, is to grow more humble, more holy, attend that well: and see how it is from Meal to Meal, from one Sabbath to another, one Sermon to another: are you fed or surfeited? A very very little Grace (if true) is saving: a little Growth (if right) is comforting: Believe and live, Believe and grow: all decays come through want of Faith: to fetch blood from the life vein, the Lord Christ. The South and North blow upon thee for Growth (my Child.)

7. In all things as you will have use: so you need to study Conscience well, for it eats, drinks, walks, sleeps, buyes, sells, accompanies you to every duty, service, work,

work, doing, or suffering, for which you have *Ames* his *Cases*, and some others.

It is a judging your self according to the judgment of God.

I write none of these Heads to you, as intending any common place, which this and others would make; but only to leave with you a few practical thoughts upon each.

Our Saviour made the *Jews* to buy a Knife to cut their own throats, when he told them the Parable of the Servants, and Son, sent and killed: and so the Spirit by the *Jews*, Isa. 5. when he made them impannel a Jury among themselves, and by Conscience their judge: So *Nathan* by *David*, it is a witness with a witness, and Judge Paramount: therefore I wish you to observe it narrowly, if you suffer it to be defiled with the least

least sin, whilst it hath life you may hear of it; and therefore *Samuel* and *Paul* in all, kept all clear there, the least filth must be washt out by the Blood of Christ: *David* paid dear for it; *Cains* Building, and *Sauls* Harping, will do but little to cure it; it may be quiet and good, unquiet and good, and so on the other hand, but this I have noted, that false Lights or dim ones, have helpt much to the violation of it: present things and the out-sides of things, have also broke in upon it: and in sinning, whether the wound be in the Head or Conscience first, is a question, but not hardly resolved.

Your wisdom will be to live upon a directing word: and then Conscience will make a soft bed for you in your greatest sorrow: *A wounded Conscience who can bear?* Go to our first Parent, and he will

tell

tell you so, who might have gathered fruit to eat, rather than leaves to cover himself.

Do not grieve Conscience twice, it must be your best friend, yea, when friends, and world, and all leave you to solitariness.

If it whimper a little, do not make it roar out: and yet do not stifle it, but attend it, and carry it up to *Mount Calvary* for peace.

Remember, a good Conscience and Sin cannot live together: Let but this Bird sing sweetly within, and let Heaven and Earth come together, thou shalt be safe (my poor Child.)

8. Next I am to remember you, that you have much work to do in a little time: which calls you up to labour, as the Day the Lark, and the Lark the Husbandman, *Eccles.* 12. the whole Chapter: I hope you have it.

About

About Redemption of time, you have many Treatises. The greatest of your work in your short time, is to get Christ, and live upon him, and to him; And this is the life of Faith, which you can never live, unless Faith have to live upon it self, which will digest nothing but word, and promises. Therefore now you are young, lay in a good Stock for Faith to live on, but you must do it seasonably; you are young I say, and may have a little time before you, which certainly hath Eternity hanging upon it, called a Race, a Day, or Hour: the old World had their Day, *Jerusalem* a Day, the Gospel is called the Day of Grace. Therefore lay in seasonably, and not only so, but abundantly, for your market may be at the highest, foolish Virgins had Oyl in their Lamps, none in their Vessels.

Vessels: *Store is no Sore*; for you know not what Promises you may need, for Want, for Reproach, for Sickness and Death.

The Kingdom of Heaven must suffer Violence: Violent Faith, Love, Prayer, must storm it!

The time will come when wishes will not help, your own Works and Righteousness will fail.

Lastly, Lay up your stock for Faith conveniently, that you may reach a word when you need it most. Ah that you would be wise! Ask your heart at night, what you have done that day in this point! because every night may be your last.

Therefore secure your Principles, walk up to the compass of every duty, clear your Evidences, keep close Comunion with God, Look out to growing Evils, and fit for them, And these are the work

work of your Generation. I say, it is your work, you may easier make barrs to the Sea, and order the Influences of Heaven, than call back yesterday.

Therefore work and pray, repent, believe, get assurances of Heaven to day, I say, to day, and be happy for ever (*Dear Child.*)

9. I must also invite you to Content in a Low Condition, for which you have great furtherance as Mr. *Burroughs* for *Contentment* (whose VVritings are all savory) But for my own thoughts they are these, That, though many write and speak of the Contempt of the VVorld, some cloyster up themselves from it, yet very few are Masters of this Art, which the Apostole himself had been long learning.

Constitution, Age, Experience, Parts, Afflictions, Fulness, Honor, Glory,

Glory, will all say, We have it not; Crowns have it not, and Beggars want it: I was about to say, it is only in Heaven. This Herb grows in very few Gardens. But Oh that you might be truly content!

You will find a *But* upon all your Comforts, and therefore you cannot be contented: You may find a fulness in Christ, *Col.* 1. 19. and therefore you should be contented. Mind the Disease, and the Cure in this Case.

First, All your under-moon Refreshings, or Comforts, are too short, and too narrow beds for Content to lye in.

And, secondly, They are but partial in their help, and cannot answer all Cases.

Thirdly, They are short-live'd. Riches have Eagles wings, and Beauty but skin-deep, Honour in anothers keeping: Frinds and all,

all, are but waking dreams.

Content must have somethin
to answer all the defects of th
Creature, and it onely dwell
where all Questions are fully an
swered, springing from thence.

A Naked Soul meeting with
Naked Christ, can only be quiete
in Spirituals, and the same Chri
improved also for temporals; Sin
pardoned, Iniquities and Corrup
tion done away; the Favour o
God gained, the Spirit bearing
witness to Adoption, answers all
for to this you must roul at leng
Though I know (as others) so w
our selves, adde to our Discon
tents, and often quarrel for
Feather in our Cap.

Paul sayes nothing befalls us,
but what is common to man, an
upon that would stay us: bu
when Eternity will pay for all
And Christ hath satisfied for a
fin

sin, and cut the score, and will make all work to the Great End: *The Saints make their Challenge against all*, Rom. 8. and last. The good Lord grant you may groundedly say, *Thy Will be done in Earth as it is in Heaven*; and that is Content, My Child.

I commend unto you meekness of spirit, *Zep.* 2. 3. be loving to all, envy none, though they thrive by evil, and are evil, *Psal.* 37. 1. You know what a Promise the Meek have, *Matth.* 5. 5. As inordinate Passion bears the name of all sin in Scripture, So Meekness carries many good things with it, as Love, Pity, Patience, &c. Nor do I oppose Meekness to Zeal, but would have you allow both their perfect work. Meekness will make smooth all your wayes, disappoint Enemies of the advantage they may take against you; And your

love

love will not only cover many sins but help many out of them: Indeed these will be a strong guard unto you, and Grief will hardly get footing long, where Meekness and her Concomitants dwel.

When you lose a poor Father, or a rich Friend, you will be able to say you knew them mortal, and will be quiet, though not senseless. It will fit you for Meditation, a duty even out of doors, and very hardly practised: I know the sad experience of Passion, how it barrs the door against Prayer and other duties: Oh! how can we lift up wrathful hands to Heaven? They say, Anger is the boyling of the Blood about the Heart; I am sure it cools the Heart in Spirituals; God took this to himself, when he discovered his Name to *Moses*, a pitifull, pardoning, long-suffering God. Oh that you might be

evol

God-like, Christ-like, *Moses*-like, *Michael* contesting with the Dragon, maintained his meekness; and *Paul* sayes, it is the womans Ornament.

To get this Meekness, Gentleness, Long suffering, Patience, and Love; I onely advise, to get all when they may be had, as *James* for Wisdom, *Ja.* 1. 5. Study Examples, for *with the froward you shall learn frowardness*; Prize it as a Jewel. And because all the good or evil we have, we act through our Complexions and skins, (and great are the advantages sometimes that way) know there are tears of constitution, as well as of contrition, and joyes also; so Meekness and other graces will be hardly discern'd by some, from Naturals and Morals. The Lord make you Meek from the true Root, (my dear Child.)

11. Beware of a trifling loo
heart, which hath been the guil
and the bane of many in these la
dayes of Liberty, and the decay
that old solemn, serious spirit, a
sober, that was among, and upo
the ancient Professors of Relig
on, was very visible, and brok
out to the common vanity of th
World in Dyer, Clothes, Recre
tions, condemn'd and threatne
Isa. 3. But so loose in holy thing
that who almost did not make R
ligion an indifferent thing, and
duties concerning it according
(though the like Reformatio
was never known in any age.) B
new temptations drew forth o
corruptions, made good by t
changes the *Israelites* were und
and their trifling with God und
all his bounty to them, till th
scorn Manna and ease, and wo
have Garlick and oppression

much appear'd in this, that it grew common to dispute Principles, even the highest, and most connected to; as also in slighting Promises, Vows, Ingagements, Oaths, Inconstancy in duty, undervaluing Authority; shaken men were with every wind, like to every company, Ministers many words, and frothy, Shells, and Out-sides, most men playing fast and loose with God. Do but minde in your reading, what a sober, plain, unaffected, holy strayn is in *Dod*, *Sibs*, *Preston*, *Hooker*, *Burrows*, and many other good men, to what you find in some others, though it may be good men too. Ah (my Childe,) a frothy wit, and a vitious life carry directly to Atheisme, which is the Master mischief of this Age, yea in professing *England*.

This striking springs either

from a heart and head neve
kindly wrought upon; or neve
wel way'd, where sin hath been, c
is an easie burden, there men trif
with their spirits; and where me
are not guided by a Rule, the
will prove the children of Cha
ges; it grows as other evils, grad
ally, and soon conspicuous
some Constitutions, like *Davi*
Waters, from the Ancle, soon
ver the Head. I must tell yo
Thoughts are not free, nor wor
wind, they will judge us one day
and from thence this Trifli
comes. The best cure I kno
by experience, I say by woful e
perience, of this evil, will be
look within the Vail, to the Me
cy-seat, made of pure Gold,
free grace to help against so gr
a mischief; and then to be mu
in Prayer, communion of Sa
fasting, and holy duties, to
so

some more weight upon this spirit, and often to mingle the sense of sin, to take away this Froth and Lightness. Every Morning down to *Golgotha*, and from thence go up to *Mount Calvary*. Believe me, If sin made our Saviour cry *My God, my God, &c.* What is the weight of sin? Look to a day of Reckoning. Christs Spirit was ever serious, never known to laugh. *Be Sober and Watch*; (dear Child.)

11. In like manner against that spreading evil of being a *Busie-body*, and *Pragmatical*, which is the Plague of Man-kind, 1 *Thess.* 4. 11. The words are very full and plain, *Study to be quiet, Do your own Business, Work with your own Hands*. The last two will cure the former danger. Read and know, That whilest you look too much into others Gardens, you will neg-

lect your own. Be not like the *Squirril*, leaping from Tree to Tree, and Bough to Bough. Be much at Home, and you will find work enough, as long as you keep Christ and sin before you, you will have work enough for your Thoughts, and if your Fancy be not well fed, your Thoughts (like Millstones) will grinde themselves. Spirits rais'd, and not imploy'd will torment the Witch that raised them. And if you set not your self on work, the Devil will. Mark but the several Trees of fruit and others, they grow in their own roots and change not. Be content to be a shrub; *Cedars* will shake, and never desire to be near Greatness. Honour often dies grinning and ghastly. Our business must be our own, as well as our Crosse. To meddle with other mens work will be thankless, as to take other men

mens Physick will be useless, if not dangerous. An hours Idleness is a sin, as well as an hours Drunkenness. Few mens feet stand before Princes, because few mens hands are diligent.

The Maid was possest, because the Devil found her in his own house, *viz.* a Play-house.

The Busie body is but a Pedler to carry up and down, and vend the Devils Wares. How few lose any thing by quietness, and doing their own work? Their sweet sleep commends it.

David got his great wound upon this neglect, and *Peter* his, by warming his Hands, when he should have been breaking his heart in secret.

Oh keep home, keep home; I speak experience to you, who never found good hour but in mine own work: Nor doth this

cut off works of Love, or Cha
ty, which must be attended
their seasons, and by their Rule
The cure of this evil lies much
Studying duty, the end of yo
Creation, and being the practice
Saints; that though you wo
here, ease is in Heaven; all yo
labour is little enough for yo
own business; be alwayes read
to say, *I am where the Lord wou*
have me to be.

How bitter is the remembranc
of good hours ill spent? How cut
ing of time lost? Death knows n
distance, whether King, or Bisho
or Pawn, all at the end of th
Game put into one Bagg, th
Grave. Be doing your ow
work, what ever your conditio
be; Tell me what our blesse
Lord did; but the work he w
sent about! Be like him in this,
in all things else, and that Spirit
th

the Lord *Jesus* be with thee, (My dear Heart.)

13. Through your whole course let Truth have its way, and do not make *Lyes your Refuge*, they will mocke you in the end.

Mr *Reynor* and others have written largely about the words and the tongue, but none to *James* the Apostle. You see I do not load you in any thing with Heathens, Fathers, Poets, and their *Apothegms*, which are many in these Cases; which I purposely avoid as tickling the ear, when often they reach not the heart: A Scholar, yea a School-boy may gather them, but the Truth of God, set on by his Spirit, must make you consistent.

All the World is hung with lyes, and all of man Proclaims so much; Clothes, Meats, Trades, Salutations, yea one Profession of

Religion: *All men are Lyars*, and all things on this side Christ a Lie; The Prince of the *Ayre* makes it his work, who was the Father of Lies. Christ calls for *Yea*, and *Nay* onely.

I wish in Christianity we could find this Christianity: *Heathens* and *Turks* shame us: it is the blot of the Nation, as if we were Lyars in the Womb: the sin even lives and dyes with us: you may not tell a Lye for God.

The Prophet *Zechary* puts *Peace and Truth* together, as if they could not be asunder, *Zech.* 8. 15, 16, 19.

The Root is the Heart, *from whose abundance the Tongue speaketh.* Oh the falsness and deceit of this little thing! Not a Breakfast for a *Kite*! Away with that distinction of *Jocous*, or *Friendly Lyes*. Psal. 101. *David* will have

no

no Lyar with him. Truth takes in all good Religion, God ownes none where it is not. Hypocrisie is a Lye. Friend, Name, Credit, Estate, Beauty, Honour, they are full of Lyes. *John 6. Christ the Truth*, as well as *Life and Way*. Though every untruth be not a Lye, where it is not spoken with a purpose to deceive, (so men distinguish,) your care must be to trade with your heart: *Nathaniels* heart was honest, and so *without guile*, good seed fell into an honest heart. Truth is naked, beware of base Coverings.

Let your conversation be without Guile, without a Lie, the Lord is the Heart-searcher.

Sow up your Mouth, but let it be with Honestie, not Policie. As you never hurt your self by speaking little, so will you never gain any thing by telling a Lie.

Let

Let others call this sin a Vertue, but do you call it by its own name, and hate it as Poison.

Let Truth be thy Portion, it will preserve you; and ever say *I can do nothing against the Truth* (dear Child.)

14. And what I said last, urgeth me to commend Wisdom to you, which is a very comprehensive word, and *is justified of her Children*: But I mean not the Wisdom of this world, whether natural or artificial: I intend Scripture Wisdom, which is from above. And this is a Light that God sets up in the Soul, to direct us, and affect us, in our whole course, *Job.* 28. last. *The Fear of the Lord, that is Wisdom; and to depart from Evil, that is Understanding.* If you be wise, be wise for your self: To have all Books in ones Head and want this Care-

chism

chism in the Heart, will never amount to it. Many great Clerks, not wise; many a Statist falls short. But this will make you hear, *Prov.* 1. 5. It will make you lay *a sure Foundation*, Matth. 7. the *Wise Builder*. This will make you provide for *Changes*, *Luke*. 16. 8. This will make you lay in *abundantly*, *Matth.* 25. the Virgins were wise. This will make you *bear sorrow*, *Eccles.* 7. 4. And truly this is Wisdom, and the Helps hereunto are, *to become a Fool*, 1. *Cor.* 3. 18. *To number your dayes, that so you may apply your heart to Wisdom*, Psal. 90. 12. To *beg it of God*, Jam. 1. 5, But above all, *to make Christ your Wisdom*, 1 Cor. 1. last. Oh that you were thus wise! Much of Wit must be pared off before it will be usefull. I have seen the wayes of it, though never could pretend much to it: But this I know, that being

being unsanctified, it is a sword in a mad-mans hand, spends it self in vanity, foolish jesting, abuse of those who are weaker than our selves; yea, often to play with the blessed Word of God. But this Wisdom will guide, preserve, honour you: How doth *Solomon* admire it in the *Proverbs*! bids you seek it, love it, follow after it, and this is Christ himself. You shall never have comfort in suffering for Folly, therefore see the plague, and hide, which hath invited some so to do often. Experience (which is the observation of many Events) will help you much in this study: be much in the Word, *which will make you wise to salvation*: Let your Companions be the Children of Wisdom: Judge of all things by this Wisdom, which will make you look upon them by Eternity. To

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the only wise God I commend you, dear Child.

15. There are two very great Turns in mans life, the one is a lawfull Calling: the other is Marriage: and miscarriages in either are almost irrecoverable. For the former, I must say the lesse, because of your sex, though your present condition may lead you to the service of others: and then know, Fidelity and Diligence are your duties: your time and parts will then be anothers, not your own: Eye-service will not be acceptable to God or man, much lesse comfortable to your self. Many have written upon this Subject, as Dr. *Gouge*, and others.

For Marriage, though your present estate (according to the world) renders you many wayes hopeless: yet your times are in Gods hands, and daily Experience

(with

(with my own) will let you know that as it is the joyning together of one Man and one Woman lawfully, in an indissolvable bond, either for an help, procreation of Children (which were before the Fall) or a remedy against Sin since that; so it hath many Concernments in it, where Goodness and Suitableness are the primary ingredients; And as the Husbands duty is, Love, Teaching, Providing, Honouring, *&c.* So the Wifes must be Subjection, suitable to that Love in all the parts of it: And these duties need mutual supports. And this *Conjugateness* (like a yoke) must still be lin'd with more Love to make the draught easie. Against this Love, the Devil and Temptations will be striving. People so engaged, need a Standard (even the Word) to be set up, to guide all by: They need to observe

observe each others spirits, They need to pray out, not quarrel out their first brablings, They need at first to dwell much in their own duties, before they step into each others: When Repentance comes too late, the best is to be made of the present condition. Read *Prov.* 31. Oh the bitterness of unequal Matches! Oh their ruine and misery! I ever left you free, and do; only marry in, and for the Lord, The sensual part of that condition, can never answer the incumbrances may attend it. Let Christ be your Husband, and he will provide you one to his own liking: do nothing herein without Prayer, Scripture, and Counsel. The Lord love you, My dear Child.

16. For the World (I mean the People in it) and that part of it the Lord hath set you in; I have very much to say, because my days

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in it are not a few (as we account) Believe our Saviour and the Word (*Joh.* 16. last.) and you will find *that in the World you shall have Tribulation*, and your passage out of it must be *through many Tribulations*, and Persecutions too, *if you will live godly. The World loves her own*: You must look upon it as your Enemy, and use it so; take what you may lawfully from it, *and imbrace not this present World*. It will kisse you, and kill you; like a Sea of Glasse, it soon cracks, though it glisters, and when you have Iron shoos that tread upon it; how soon may you drop in? The World will give you no more credit than you have of the World to maintain it: and therfore whilst you are in the World, though you may know many, yet be acquainted with few, and even trust none. Be sure you get nothing unlawfully,

fully, it hath fire in it to destroy: Sweat is our portion here below, and whatsoever is gained by your own labour will be sweetest, dearest, and of longest continuance with you; And do not borrow. You may wonder why the World is generally imbittered to Gods Children, and why the way to Heaven was paved with so many difficulties. Oh know it is to keep us humble, to draw forth the exercise of his Attributes, viz. Power Wisdom and Mercy, and the exercise of our gifts and graces, Prayer, Faith, Patience, &c. he will have the use of what he hath given; yea, hereby Heaven is made dear and sweet to us; the storm commends the haven; prison, liberty; sickness, health; and sin and sorrow, Heaven; where the double vail of Corruption and Affliction shall be taken off, and we shall be

be with the Lord for ever.

Many dying men speak much about the Vanity of the World. But truly, as I would not die in a pet, so I would not quarrel with, or leave the World, because I could be no greater in it, but because I could not do, nor be better in it, and that God is pleased I should leave it for a better: I wish I had never been vain in a vain World, but I appeal to, and plead with Christ for my peace. *So use the World, as if you used it not:* for the World hath a principle of decay in all the glory of it: Dote not on it, my poor Child.

17. And whilest I am in the World, and advising about it, there is a great Rarity in the World, if you could reach it, and that is a *Friend*; which is a Commoditie so very scarce, that it will be your wisdom so to look upon

a Friend this day, as likely to be an Enemy to morrow. How manie sad Experiences can I witness to of this kind, yea in these times and changes? Fair Dove-coats have most Pigeons, Lost Estates know no Friends: *Job* and all the Saints complain; *David* sadly, *Paul* had none to stand by him; You see most men now are either upon their own securitie or preferments; one cries, *My Friend betrayed me*: another, *My Friend failed me*: and some cry, *All flesh is false*; and much I could say, but that other causes are to be attended above instrumental. They say, *Two may keep counsel, if one be away*. So hard it is to get a Friend; and if you have many, you have hardly any. The Friend I commend, is a Soul-friend, which you will never find among Children, Fools or Prophane. An Experienced

Christian

Christian Friend I intend, who must have three qualifications; he or she must have the art and skill of a Friend, few know it; must have the bowels and mercie of a Friend, which most want; and lastly, must have Faithfulness, the great ingredient: if such an one you can find, you shall enjoy their Experiences freely, you shall constantly be carried to God in their Prayers, you shall have sympathie and help in your troubles: The Spirit of Christ is a healing saving Spirit, and such is theirs: To such open your heart clearly, who will never upbraid you for Confessions, and know when Foundations shake, you will need a Master-builder or Workman, such is a good Friend and wife: To get such an one, must be your care, and to keep, must be your diligence: Walk not unworthy of

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the mercy if you gain it. Kinsman will not make it, no nor a Brother, though born for adversitie. Your hopes may be these, if the Lord promise, *When your ways please him, your Enemies shall be at peace with you*: He can raise a friend, and Himself be your best friend: To whom I commend You, dear Child.

18. And because sin will be creeping into all your conditions, waies and works, something I must advise you about it from Experience, though many Books are written about it: as Mr. *Goodwyns Sinfulnesse of Sin, &c.* Yet Two things take from me: Be marvelous carefull it break not in: Secondly as diligent to drive it out speedily. And for the former, *Gouge* and *Gurnal* I commend, about the putting on the whole Armour, *Ephes. 6.* Sin is a breach of

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the Law, *and the strength of Sin is the Law* from that breach, the soul being as well left to Sin the Keeper, as to Satan the Jaylor, by the Fall, and nothing but the Satisfaction of Christ put in to Divine Justice, can remit the Authority of it; yea, though the power and filth in part be taken away by Sanctification, yet it will break in again, as an inmate, and will at least get some out-room, as pride in cloathes, cozenage in dealings, lust in the eye, passion, &c. and bad work it makes, whereever it is; Oh keep it at staves length. *Peter*, *David*, *Heman* and others ever crack under it: As you can not build your Reformation upon unrepented sin, So you should not make daily work for repentance, by admitting sin, which must be reformed. Therefore to prevent this mischief, you must exer-

exercise hatred against it, as against an Enemy that cut the throat, or would, of your best Friends, and yours also, and pursue it with a deadly feud: hate it in all the stock and linage of it, my Child.

A little sin is sin, down with it, keep your guard, and hate it in all the forrage that may maintain such an Enemy: I mean, in the occasions leading to it: in which I might be large. On with all your Armour speedily: and when you find it hath bespotted you, do as a good housewife with her linnen, get a Washing-day, I mean a Fasting-day, out with it by hand, lay, bucking: if it be a stain that gets through and through, it will out the next spring for bleaking, I mean, a sin premeditated as *David*: a few common tears will not help there, but extraordinary; and the Blood of Christ above all.

Ask the Damned what they aile Sin, sin, they cry. Ask the distressed Conscience? Sin too. Ask the Afflicted? Sin. *For the Bulrush will not grow without mire.* That which crosseth the Law of God make thy greatest cross; that which divides you from the best Good, call your worst Evil. It made Christ to bleed, to groan, to die. The Lord sprinkle thy Conscience with the Blood of the Everlasting Covenant, that you may not sin to death, My dear Child.

19. And next (because bordering upon what went before) I would add a case, which so often even choice Christians are incumbred with, and that is, Their questioning all their works after many years Experience and Profession; and their Objections, many against themselves; as from sin before

before Conversion, in Conversion, after it; repeated sins, against Judgements, Mercy, Light, Means; yea, even cutting Purses under the Gallows; against all Examples, and what not? Nay, it cannot stand with Gods honour to save, no, though *Isa.* 55. 8. answers all.

This therefore I would have you know, that though it be not safe to dig at Foundations often, lest we shake the Building; so our great care is to have sound Foundations to build upon, which in the general is Christ, and other none can lay: Make quick work, and see you be in Christ, and offer your Evidences to a discerning friend, or more, and know, that God hath limited his tenders of Grace to a day of this Life, of the Gospel, and of Conscience awakened; therefore look out whilst it is *To day*.

Put by Spiritual sloth, Cares o
this World, bosom Corruption
or what ever may hinder. Ge
is not bound to your limitings
Were it not from his Mercy, a
and to leave every soul inexcus
ble, why should the Lord giv
any time of Grace? Remember
this day ends suddainly. How un
worthy to put the Lord off till
morrow, and how retaliated? Se
Prov. 1. 29, &c.

Your delayes rob your soul lo
of Comfort, and you keep yo
self the longer out of Christ's se
vice. The nature of sin is poiso
do not stay till to morrow for
Antidote. What got *Lots* Wife
lingring in *Sodom*? the Lord m
pull us out. Nor can you ple
any thing for hereafter which y
may not now. Oh to work,
work; and if you find it will
amount to Grace, then cry m
ci

ly; Ply the Lord with all the promises of his Free-grace, *Isa.* 55. 1. *Matth.* 11. last. *Revel.* 22. 17. *Isa.* 55. the whole Chapter: *Jer.* 31. 10 and many more.

Tell the Lord, none so vile as you, none so good as Himself: Tell him, his Nature is Mercy, he may be a gainer by his Grace; However, hang upon him living and dying in the use of all means, *Hos.* 14. 3, 4, 5.

But if you have your share in Christ, though hardly discerned; make much of it, you need walk very humbly, very holily: do not question continually, as some do, *Psal.* 18. 1. Love the Lord who hath been your strength, and will answer all thy hard questions, dear Child.

10. I add hereunto your Case, under crosse Providences: yea, such as where Promises seem to

speak one thing, and Providence another; Under which the best Saints have had great and strange sinkings of spirit; For which you have *Sibbs*, *Burroughs*, and others to help.

My poor thoughts also are these for Case and Cure; When *Job* faints, *Job* 4. 5. When *David* chides his soul, *Psal.* 42. When *Heman* is even distracted, *Psal.* 88. 15. *Jacob* will not be comforted, *Gen.* 37. 35. and so divers. The great Differtion springs from either the overweening some Comforts we enjoy, our overvaluing them breeds much trouble in the loss of them: So *David* with his *Absolom*; or from the surprizal being suddain and unexpected, prison at first uncouth, in time easie and sweet; where a mortified heart grows suited to it; (of this I could speak much) or else

it may spring from some secret weight God may put into this Change of Providence, which we are not aware of; and so the scale grows heavy with some Lead hanging at the bottom unseen: a small thing troubles more than a greater: the former we apply to our own strength in it, but for the other to Gods. Or, lastly, it may spring from the Dispensation it self; As when the Cross is heavy, or multiplied, or of long continuance, or toucheth some noble part, as wounds that touch the Liver, Heart, Brain, &c. Nay, I must tell you, when we make our Case worse than God doth, as by our refusing the Lords Comforts, which *Jacob* did, *Gen.* 37. or where we let loose the Reins of Passion, as *David*, *Oh my son, my son! &c.* Or when we drown all our present Enjoyments in that

one croſs Providence, which
too near the ſpirit of *Haman*, wh
croſt by *Mordecai*, ſlights all h
Favours at Court, and dies upo
the other.

Your Cure in all this will be
To be willing to want, what Go
is not willing to give, and to know
he is wiſe, to give what he will,
how he will, and when he will:
for the godly heart for temporals
cries, *Lord, what thou wilt*: and
in ſpirituals, *When thou wilt*: and
in both, *How thou wilt*: Beggars
muſt be no chuſers, and any thing
is good from the hand of ſuch a
Father.

Your Intereſt in Chriſt, ſupplies
all, and ſweetens all: but with the
Doves Innocency, uſe the Ser-
pents Wiſdom; live in daily wait-
ing and expectation of Changes,
even in your beſt and holieſt con-
dition here: Deaths-heads; and
Hour-

Hour-glasses will be but ordinary significant Ceremonies: it is within you that cruciats, or comforts: He that made the World, can change it when he will. Your Comfort will be, that in the greatest storm, your heavenly Father is at the Helm; though Sin and Satan busle: that Hand keep you, My dear Child.

21. And if you ask me (after all) what you shall do with your fears to which your sex and condition prompt you: you shall have what I know, though the Lord Jesus answers all to his little Flock when he sayes, *Fear not*; yet, more particularly, *Fear not them that can only kill the body*, and destroy that. You must know that your question will mainly lie about base & unwarrantable fears, which have these roots: Either (when out of this fear) you are loth to

part with that the Lord would have you let go, or would part with that the Lord would have you keep; as when you wrangle about some Corruption, especially which is dear unto you, and hath some great disadvantage attending your throwing it away. These kinds of fear are accompanied with these mischiefs. As you will be unwilling to know your duty, so you will be unwilling to practise it when you know it; yea, not only so, but (through fear) be as unable, as unwilling; like that trembling King at the hand-writing he saw. The inconveniences are very many, and the sins not few that follow it. The cure in general, even for *Peter*, who (by it) denied his Master, is this, *That whoever fears to sin, never sins by fear:* and more particularly, *The absence of some good you desire, or the coming*

coming on of some evil, draws out this fear: Therefore make much of this Rule, Be ever possest of some good, that may answer the taking away of what you may lose, which is the presence and favour of God in Christ: In the night the waking Child in the Cradle is quiet at the Nurses coming to it, because there is more of comfort in the Nurse, than fear in the dark.

And then be perswaded to set a right value upon all earthly, perishing, dying things, do not call a Pebble a Pearl. But above all, keep your fear in his proper channel: Oh *fear God, fear God*. It is not only the *beginning of wisdom*, but the *perfection of your joy*, which kept *Joseph*, and others of the Saints from sin.

My earnest desire for you is, That the Lord would give you an even and equal spirit, and the root

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of it, Integrity: *That* (as the Righteous) *you may be bold as a Lion, and yet rejoyce with trembling.* In this good fear I leave you, My dear Child.

22. And if the Evil you fear, and a day of Affliction come upon you, then my counsel is, (bear with the feebleness of it in all) take that Rule, *Eccles.* 7. 14. *In that evil day*, or day of your *distresses*, you must *Consider*: which is (as the word bears) by solemn and diligent thoughtfulness to take things a sunder, especially sorrows and sins: For the little Needle will draw a long tail of Thread after it: little sins may be followed with great sorrows, to set you at your work.

First, You must see the evil of Adversity in the nature of it, such a plague, and such a visitation: and in the causes of it: As in the

principal, none of that evil *in the City*, but from the Lord.

In the Meritorious Cause, there look at sin, and search closely, and then the Final Cause; God will either be glorified by your Humiliation or Ruine; He will either bend you, or break you; and thus he doth with Nations, Churches, and every Individual.

But for the Instrumental Cause, travel not much there. Though *Pharaoh* were the occasion of the Plagues, yet the *Ægyptians* sins, the Cause.

Secondly, In such an evil time you must live by faith (so *Habbakkuk*) and *walk with God*: for this must be your Rule, *That no tribulation supersedes Duty that may be, must be performed*: And in these you may not dally, it is your life.

Thirdly, To get out of such a day:

day and case, you may not act unlawfully; nor did *Paul* in going out in a *Basket*.

Take these Rules.

First, See what the Word saies, if you can finde a Parallel case and help.

Secondly, If that be dark, see what Providence suggests, but that you must neither Slight nor Cross, nor out-run.

Lastly, If here you want Light, then live and die upon the counsel of Impartial friends, that you may trust Gods way in doubtful and hard cases.

And be assured that in distress (I know not) if Enemies bring your Release, it will be too late; and if some friends bring it, it may be too soon, but if God do bring it, it will be seasonable.

I will hear what the Lord will say, cries the Prophet: So do

do you. (My dear Heart.)

23. Though in part I have hinted something about *Errors*, yet in this age and juncture, I need let you know what I know, since the importunity of Error hath brought forth so many Obliquities, and occasioned so much scandal to Religion the World thorow.

And because many have touched hereupon (as you see in their Writings,) and many more *Polemicks* and *Disputers* are Printed than profitable, every Party striving their own advancement; this I have said, this I must say. That whoso departs from those Fundamentals profest, and died upon by the Saints and Martyrs since the reformation, and departure from *Popery*, need to have his Opinion written in Stars: for *If an Angel bring another Gospel, he or it may not be received, that shall contradict what*

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we have received already from the Lord Jesus. It is a continuing word. Oh that it might abide in us, and with us!

Two things in such a danger I commend unto you:

First, Observe, or ask your self or others what frame of spirit or heart you are in, when you receive this novelty; and if I mistake not, When the heart is Proud, Lazie, or Frothy, neglects communion with God, duty, and exactness, then a cover-Cup for such corruption is sought after; then Preachers understand nothing, then men can live without God, Ordinances, &c.

You must know that this work is gradual: The Ship sails through the Channel, where she may have Land on both sides, before she come to the Main, and loseth sight of all Land.

But

But this you will certainly find, That if these People would speak out, they have changed their Opinions about God, before they change about his Waies. I could be very large in this, accounting it my very great Mercy, that temptation never led me from that Honest, Old, Godly, *Puritan* Professing of the everlasting truths of the *Gospel*.

Secondly, Enquire whether they have been carried more to God and Holiness since their change. For that which comes from God, will carry us to God: but if only to *Pride*, *Censuring*, *Libertinism*, &c. you know what to make of it.

Beware of Leaven of the Pharisees, (Christ saies) for *Leaven* will sowre the *Dough*: will swell it, will harden it, and these you meet with in mens spirits leavened with

Er-

Error. Where men once leave the Rule, there will be no end of their running, till they come to *Atheism*.

Therefore ſtand in awe of God, and fear him alwaies; Hold to the Word as to Life; Queſtion not Truths: Look to your Company: Value the meaneſt Ordinance; You will need all. Be very low and humble before the Lord, and *Grow in Grace*, 2 Pet. 3. 18. (My dear Child.)

24. And becauſe the firſt Child that appears in view of this *Jeſabel*, the Mother of Miſchief (*Error*) ſo called by *John*, *Rev.* 2. 20. is about the *Sabbath*: either wholly ſlighting it, or counting it *Jewiſh*: or our day not the right day, not the Seventh: yea that every day is a Sabbath, with the like. I mean beſides all ſuch as profanely look upon it as a day of

Sport,

Sport, Pleasure, and Vanity: I think it my duty to Charge you, (as ever you mean or hope to enjoy that everlasting Rest hereafter) that you would value the Sabbath. Read *Dod* and others about it.

I do not remember that I have ever met with a truly Godly gracious soul, that lived above or beyond this.

The first *Commandment* sets up the true God, The second his Worship according to his own will, The third his Reverence and Honour, and The fourth *Time*, the seventh part of *Time* for him, is holy *Time*, Works of Necessity and Charity not crossing that Holiness.

I say the seventh part of *Time*, because it is Night in one place, when Day in another, which *Time* begins at the Evening, as *Time* is di-

distinguished into Daies, *Gen.* 1. And though the Questions about the *Sabbath* and *Baptism* breed much Dispute in the World; yet we must Study to know Gods Will in both.

I must say more to you: Where the Sabbath is at an under-value in any Country; say it be *France*, *Holland*, *Germany*, &c. there you shall find Religion low, and at best wasting it self into Disputes. But know that *England* (which is most famous for Religion) got it from the Sabbaths, upon which day the Lord is pleased (as Princes by their *Almoners*) to give out his Gifts and Graces to the sons of men.

I was a witness that *Middleburgh* in *Zealand* grew famous for Religion, by *Teeling* their Preacher fetching the keeping of the Sabbath from *England*.

Cer-

Certainly the Fourth *Commandment* is the Key to all the rest, for how shall the rest be practised if not taught? and how taught, if not time allowed? and what time more likely to carry a Blessing, than Gods Appointment?

It were as good to take down Ministry, and all Ordinances, as to take down the Sabbath.

The wonders of God have born witness (as *Burton* and others write) against the Breakers of it.

Wherefore look well about you, *Isa.* 58. 13. Love the Lord in his Sabbaths, as you would have rest hereafter. Look to this Rest here, and remember the Sabbath, that is, Prepare for it all the week long, especially the Evening before.

The *Jewes* had two Preparations to the Sabbath, at Three, and Six.

Do

Do you keep on, and gather home all Affections to wait upon the Work, and let the day be dear to you. *The God of Sabbath be yours*, (dear Childy)

25. The Premises considered, I should a little open what I mean by *Free-Grace*, to which I send you so often for succour in Cases; and truly it hath been much spoken of, and as much abused, as if men from thence might take leave for any evil; and on the other hand also, filth cast upon men that have laboured to hold it forth; for which Dr. *Crisp* suffered also, and some of that mind, who meant faithfully to the Church of Christ, and have written much for the abasement of the Creature, and lifting up Grace.

I wish we may judge right judgement of all men, and things.

But a little Practically to cast in some-

something to profit you?

The Grace so spoken of, should mainly be minded as the Root and Fruits of the New Covenant, *Jer.* 31. and that in *Hos.* 2. 19, 20, *&c.* Which you will finde lie upon two Parties, *Christ*, and the poor *Believer*; and Christ to be considered in a double Act of his:

First, In his loving, or rather manifesting his love in time to the soul. And,

Secondly, In passing over that Right he hath in himself to the believing soul.

Answerable whereunto, the soul first from Christs love is warm'd to love again; and from his bounty in his second Act, turns over all the soul hath to the Lord *Jesus Christ*; whether Name, Estate, Wit, Parts, yea all its Interests.

Now

Now Christ thus loving the soul, and giving himself upon no Meritorious or procuring Cause on the souls side, is called *Free Grace* indeed; when the Father shall freely give his Son, and the Son freely his Heart-blood, and the Spirit freely all its operations, and make a free Covenant of grace and mercy to pardon all sin, to receive a sinner into his bosom, *without money or price*; nay not to offer any thing of his own, either Duty, or Righteousness, *Isa.* 55. 1. this call *Free Grace*: though when Christ comes to manifest this, he (by the Law) gets Parly with the sinner he means to save by some uncouth wayes, and often very cross to flesh and blood, which makes the work hard to judge of at first: yet be assured that the whole work will be Free in the whole Frame of it.

But

But because this point is of such singular concernment, and that I have formerly delighted to speak to others touching the same, and would have the comfort of it my self, I shall let you know what I know about the order of the working hereof, that you mistake not.

16. And in the letting you in this Light, to give you the summ of the practical Divinity: and therefore observe with diligence, That when a discovery is made of his Love to the sinner, the Lord *Jesus* makes a double approach to the soul; the first is by the Law, where he takes three steps: And first, by the Law he stops the sinner in his course, and makes him to see sin in the very nature of it, not in the Hell only, and consequence; but in that it separates the soul from the greatest good,

Rom. 7. 7. And, Secondly, make the ſoul bear the burden, a weight of it, which makes *Da* himſelf cry out often, and ſ others: It pincheth hard whe ſin hath got time and ſtrength, & Thirdly, it lets the ſoul to kno that he is not able to ſatisfie D vine juſtice, and ſo the Law m be called a *School-maſter* to Chri though the Text leads to the *Ce monial*; the *Ceremonies* being t Goſpel of the *Jews*. Theſe thr ſteps of Love Chriſt takes in t Law by his firſt approach.

Secondly, In his Goſpel-a proach he takes theſe ſteps:

Firſt, He holds forth himſelf the ſinner, a Mediator of the Ne Covenant, and a free pardon of ſin; this keeps the ſoul fro deſpair.

Secondly, He lets you kno that he is as able, and as willi

is ever to do it, *Coloſ.* 1. 19. *&c.* This keeps the ſoul in heart and hope.

Thirdly, By that which they call the Reflex Act, he brings home a particular Promiſe of grace to the ſoul, as *Revel.* 3. 17. and the Spirit of Chriſt thus argues:

He that is athirſt muſt freely come.

But (ſaies the Spirit) *Thou art athirſty,*

Therefore come freely.

Thus I uſe to ſay:

A pitiful, naſty, ragged, fatherleſs, friendleſs Child, is lying dying in a ditch: A noble bountiful hand means to ſave him, and adopt him; firſt ſends a ſervant to awaken him, and bring him to his Court-gate; then bids another let him in, a third to waſh him, and put him on clean clothes; another

to read him the Order of his Houſe; another to ſet him at Table with his Children; another to ſhew him his preſent, and future eſtate.

Thus the Spirit of *Humiliation* firſt wakens a miſerable loſt ſinner, and that by the Law, and can only bring him to the Gate: Then *Vocation* opens the Door: Then *Juſtification* puts on Chriſts Righteouſneſs: *Sanctification* teacheth him how to walk, taking away the Power of ſin: *Adoption* makes him a Brother, and gives him his Priviledges: And *Glory* begun here in part, by ſanctifying, ſhews him his eſtate. And all this hath its riſe from Free Grace, *Ezekiel* 16. for God found us in our blood.

The Lord open your eyes, and make this a time of Love to you, dear Child.

27. But

27. But whilſt I ſpeak to you of Free-grace, I muſt let you know that in the next place I muſt commend unto you, accurate walking, as the fruit thereof: and for your better underſtanding, I commend unto you divers of the aforeſaid Books: ſo my own thoughts are, that it conſiſts in all manner of Chriſtian Circumſpection, *Epheſ.* 5. 15. to look within you, without you, about you, beneath you, to all and every duty: and the rather, becauſe Gods eye is ever, and every where upon you: Oh that you could ſo walk, ſo think: and not only ſo, but you have bad men obſerving, who, by your negligence, may either infeſt your Liberties, or infect you with their Evils, or at beſt be harder drawn-on to the wayes of God by your careleſs example: Add hereunto, that

you have the eyes of good men upon you; and if they be young Christians, you may make the Wayes of God like Giants and Brazen Walls unto them, carry much difficulty and discouragement with them; or, if ancient Christians, you may send them with grief to their graves by your miscarriages; and not only so, but the very way of Religion is like a narrow Bridge, you need step advisedly, that you may keep upon it, or, if fall, you may recover with much trouble: there is great cause you should be wise, for Free-grace will never teach sin, nor folly; which that you may have help in, consider what is said from the above-said Arguments, and weigh them well; and not only so, but study the Lives of all the Saints in Scripture, and do but see what trophees of their failings

sin

sin hath hung up, and Satan: *Davids* sins of Adultery and Murder, *Peters* Denial of his Master, *Hezekiahs* Pride and Vanity in shewing his Treasury, *Jonahs* Impatience and Folly, with the like: And see *Pauls* and *Samuels* Integrity, *Phineas* his Zeal, *Nathaniels* Truth, *&c.* On the other hand, Oh walk in this Gallery among these Pictures; and for your security, rest not without assurance of Gods Love, which will make you wary; Who would endanger it? much less forfeit it? The empty Purse fears not the Thief, but the full, looks to every Danger, every Temptation: And really nothing is a greater safeguard, than the freeness of this Love communicated to the Soul; stay you no-where on this side of it, it will keep you steady in a trembling world. Thus may you

walk, and from this bleſſed Principle, dear Child.

28. And that all this may be carried-on, and is properly the life of Faith; remember, That the hardeſt thing in the world is, *To believe in Jeſus Chriſt to theſe and all other good ends:* Faith is a ſhort word and eaſily ſpoken; but Oh how hard is it in the nature of it! when if ever the Lord works it in us, he findes nothing, not a ſpark of it, till he comes; nay, he findes us oppoſite to the work of it; nay, he findes us unwilling to be made willing to cloſe with the offer of Chriſt, though made ſo freely: Hypocriſie and all evil hath its fountain here, we believe not: all the other graces ſink when this fails; all muſt have its cure: we bind the lame arm, we anoint it, we warm it, and yet nothing helps, becauſe it is out of joynt.

Oh

Oh we believe not! Anger rageth, Luſt provokes, Covetouſneſs cozens, *&c.* and all is, *We believe not:* Nature cannot reach this, Art cannot compaſs it: to look near 1700 years back upon the Son of *Mary* (who was the Son of God) lived not forty years, preached but three years and half, reproached home to his grave: and to believe in him for a Saviour: I ſay, this muſt be the work of another world, and the outſtretched Arm of God. See *Epheſ.* 1.18,19, 20, *&c.* To believe that another will pay all my debts, and become poor to make me rich, to die to make me live: Oh Miracle of Mercy!

My Child, to believe things incredible, to hope things delayed, and to love God when he ſeems angry, are *Luthers* wonders, and mine, and thine. It is unbelief

is that *death in the pot*, that lifts up ſenſe, that brings an ill report of God, that overhaſtens our mercies, and ſets God a time for our deliverances. *Faith is the gift of God*, and the greateſt, which overcomes difficulties, ſets Mercy to work againſt Juſtice, fetcheth the work done either by, without, or againſt Means, throws Mountains into the Sea. A little little grain like Muſtard-ſeed will do Wonders; enliven a dead heart, ſave even a damned ſoul; for ſuch we are: This will not be had without the Word and Spirit, *Rom.* 10. 17. and the glory of it. See *Heb.* 11. for this, hear, beg, pray, weep, faſt, ſeek, labour, ſtrive, uſe violence, read, ask, wiſh, ſigh; and if you do believe, *the Lord help your unbelief*, dear Child.

29. In the next, (which looks like the laſt) indeed, I muſt give you

you my thoughts about Death: which certainly must be your portion (though young) and I must tell you, it is a great word to say, *I dare die*: many Books and Funeral Sermons you may read about it. I say, Life is sweet, and Death terrible: many in several distempers may call for it, neither minding what it is, nor whither it leads: *Job* describes it in his Agony: and Heathens could say, The first good was, *not to be born*, and the next, *to die quickly*: *Paul* (above any) desires it upon right grounds: Yea, the last words in the *Canticles*, and the last in the Bible are, for the Lord Jesus to *come quickly*: yea, to *come to judgment*: as if it were the breathings of the spirits of the Just in the last times: of which spirit if you be, these will be your Reasons, as theirs.

First,

First, That you may see Him of whom you have heard so much, who hath done and suffered so much for you. Secondly, That you may have full draughts of what you now taste only. Thirdly, That your Belovēd may come to you; or you to Him: for whose sake, and love, you may undergo here many frowns, browbeatings, if not worse: thus the absent Spouse waits for her Beloved. Fourthly, When the Sanctuary is troden upon, *Isa.* 64. 1. Fifthly, That the double Vail of Corruption and Affliction may be taken off from you: Thus to wish for Death is to wish for Life.

These things I pray study: and to help you further, remember, *Balaam* would fain die the Death of the Righteous, which you can never do, unless you live the Life of the Godly: to which I have written

written so much before: Only let me add, That you must live in daily Expectation of this great Change; for though there be but one way into the World, there are many out. I know nothing to sweeten it but the Death of Christ, who suckt out the poyson of it, and saves to the uttermost. *Romans* and Fools can die bravely, write their own Elegies. I am sure a well-led life is the best Monument. If one at your door should cry every morning, *You must die*, it would not reach far: but Christ died for you, My Child.

30. They say, and truly, *Where Death leaves you, there Judgement findes you:* Nothing flies so swiftly then as the soul out of the body: and you know Eternity hangs upon a moment: and such is our Life: and especially such is the last groan and pang, and thither it

it leads. It is a vaſt Ocean, hath neither bound nor bottom: where you are to come before an impartial Judge, with a naked and open breaſt: it is unavoidable, and the miſcarriage there intolerable. Many Books are written by many about theſe laſt things, and *Apothegmes* not a few: the World and the Fleſh will not appear for you: the former can lend you but a few Ceremonies and Complements: the other dare go no further than the Judges door: but a good Conſcience, ſprinkled by the Blood of Chriſt, will enter with boldneſs, and plead, and hear the voyce of, *Come ye bleſſed.* Your wiſdom will be, to carry your Pardon in your boſome: there Wit, and Learning, Parts, and Wealth will get no hearing: there the Eloquent Orator is dumb: no Coin is currant, but the Blood of

a loving

a loving Saviour; No man can appear there by any other Proxy: there Greatneſs muſt give way to Goodneſs; there Hypocriſie is unmasked, Truth naked; there your fellow Saints ſhall ſit Judges, though deſpiſed amongſt men; there the Son of man ſhall appear, becauſe deſpiſed as the Son of man; there Preaching, Miracles, Caſting out Devils will not profit, but a Name written in the Book of the Lamb. Oh that you would conſider betimes what a nothing a thouſand years are to Eternity, yea, where you ſhall be an hundred years hence: if the Grave make no diſtance betwixt the Scepter and the Mattock; what will Eternity do when that ſhall make the difference? Wherefore I pray meaſure all your works by Eternity, eat, drink, ſleep, work by Eternity; the cry of

a damned

a damned soul is, I never minded Eternity: how many are every day carrying faggots to burn them to Eternity? Call that good that holds for ever: Let but the Judge be your Husband, and fear nothing. The ever-living God love you, and keep you to all Eternity, My Child.

31. And because I have brought you so far as the Great Day, give me leave to awaken you with the condition of the place, Heaven, and to let you know it in the particulars, which are the presence of all good, and the absence of all evil; the former commends it self unto you in these:

First, in the universality of it: whereas all things here below are but partial, so in the suitableness of it, they are there spiritual, and suitable to the Spirit.

Secondly, for their Continuance: the

the good things are not like Cherries drawn by the lips, or Comforts tasted, and gone; but they stay and are good for ever.

Thirdly, Evil knows no place, there Sin cannot dwell with that Holiness, Sorrow cannot mingle it self with that Joy: no more fading Riches, dying Friends, changing Honors, perishing Beauty; no more aking heads, nor languishing diseases; no more hearing the chain of the Prisoner, nor anger of the Oppressor; no cry of *what do you lack?* every Bottle is full, and every Bed easie, being of never-blasting Roses and Sweets: where every Room is paved with Love: where Wisdom, Power, Mercy, and Grace have combined, to make all glorious and pleasant. Then never be troubled about a dunghil-world: when the Apostle to the *Thessalonians*,

nians sayes all in a few words, *We shall be with the Lord for ever*; and that includes all, answers all hard Questions, all hard Labours under the Sun. Remember the Swaggerer that met the poor man ever mourning over his sins, (quoth he) What, still mourning? *&c.* But what if there be no Heaven? Ah Sir, quoth the other, what if there be a Hell? The Doctrine of Hell was never enough preach'd (some thinks) and there on the contrary is the presence of all evil, and the absence of all good; you may study it by the former, where the Tormented never die, and the Tormentor is never weary; where thought and fear, despair, punishment, extremity meet altogether in Eternity. The Father of our Lord Jesus Christ preserve you to his Heavenly Kingdom, My poor Child.

Union

Union with Christ,
and Knowledge sound,
The Scriptures read,
in Pray'r be found;
A constant Watch,
and growth in Grace,
Good Conscience, Time short,
Work apace:
Contentment in
Condition Low,
No Trifling Spirit
in you grow,
Nor Busie, nor
Pragmatical,
Truth still appearing
in your All,
Wisdom directing
soon and late,
In Calling, and
in Marriage-state;
The World describ'd
in its bad wayes,
A Friend indeed
beyond all praise;

And

And Sin the Mother
of all Grief,
Grace often queſtion'd
for relief,
With Providences
running croſs,
Fears ſinfull, canſing Doubts
and Loſs;
Dayes of Adverſity
and Evil,
Errors that ſpring from Self
and Devil:
Sabbath for Reſt
and Worſhipping,
And Free-grace pitying,
pardoning:
With accurate,
and holy walking,
Hard to believe,
though eaſie talking:
Death ghaſtly looking,
and Sins daughter,
With Judgment
that will follow after:

Heav'n

Heav'n in its great
Magnificence,
Hells punishment
in Loss and Sense,
Are the great things
charg'd on thee here,
To read, and minde,
and minde (my Dear.)
From him, who grieves
he hath no more,
But Words to leave.
Christ be thy Store.

33. And because I know not how the door of opportunity may stand open or shut, (the Day drawing near of Tryal) I shall give you an account of my Self and dealings, that (if possible) you may wipe off some Dirt, or be the more content to carry it; in which I shall mainly apply my self to these late troubles.

I was the Son of considerable Parents,

Parents, from *Foy* in *Cornwall*; my Father a Merchant, his Anceſtors driven thither from *Antwerp* for Religion, I mean the Reformed; my Mother of the ſame Town, of a very ancient Family, the Name *Treffey* of *Place*, or the Place in that Town, of which I would not boaſt.

Theſe lived in very great abundance, their Loſſes at Sea grew very great; in the midſt of which Loſſes, my elder Brother being at *Oxford*, I was ſent to *Cambridge*, and that Eſtate I had by an Uncle, I left with my Mother, and lived at the Univerſity; and a little from thence, about eight years, took my Degree of Maſter of *Arts*, where I ſpent ſome years vainly enough, being but 14 years old when thither I came, my Tutor died, & I was expos'd to my ſhifts.

Coming from thence, at *London*

God

God ſtruck me with the ſenſe of my ſinful eſtate, by a Sermon I heard under *Pauls*, which was about 40 years ſince; which Text was *The burden of Dumah*, or *Idumea*, and ſtuck faſt. This made me to go into *Eſſex:* And after being quieted by another Sermon in that Country, and the Love and Labours of Mr. *Thomas Hooker*: I there Preacht, there married with a good Gentlewoman, till I went to *London* to ripen my Studies, not intending to preach at all; where I attended Dr. *Gouge*, *Sibs*, and *Davenports* Miniſtry, with others; and I hope, with ſome profit. But in ſhort time was forced to preach by importunity of Friends, having had a Licence from Dr. *Mountain* Biſhop of *London* before, and to *Sepulchres* I was brought by a very ſtrange Providence; for preaching before at another place; and a young

young man receiving some good, would not be satisfied, but I must preach at *Sepulchres* once monthly for the good of his Friends; in which he got his end (if I might not shew vanity) and he allowed thirty pounds *per Annum* to that Lecture, but his person unknown to me: he was a Chandler, and died a good man, and Member of Parliament. At this Lecture the Resort grew so great that it contracted envy and anger. Though I believe above an hundred every week were perswaded from sin to Christ.

I wish I may not be judged for saying so: There was six or seven thousand Hearers, and the Circumstances fit for such good work: But I am tender; there I had some trouble, who could not conform to all: and went to *Holland*, where I was five or six years, not without

without the presence of God in my Work; But many of my Acquaintance going for *New-England*, had engaged me to come to them when they sent, which accordingly I did: And truly, my reason for my self and others to go, was meerly, not to offend Authority in that difference of Judgment; and had not the Book for Encouragement of Sports on the Sabbath come forth, many had staid. That good man, my dear firm Friend, Mr. *White* of *Dorchester*, and Bishop *Lake*, occasioned, yea, founded, that Work, and much in reference to the *Indians*, of which we did not fail to attempt, with good success to many of their souls (through Gods blessing) See Bishop *Lake's* Sermon, 1 *King.* 8. 37. who profest to Mr. *White* of *Dorchester*, he would go himself with us, but for his age,

for which we had the late Kings gracious Patent, Licence and Encouragement. There I continued seven years, till sent hither by the Plantation to mediate for ease in Customs and Excise, the Country being poor, and a tender Plant, of their own setting and manuring. But coming hither, found the Nation embroiled in those Civil Discontents, Jars and Wars, and here was forced to stay, though I had nothing to support me but the Parliaments Promises. And not being able in a short time to compass my Errand, studied with a constant purpose of Returning, and went with the first to *Ireland*, most of your *London* Godly Ministers being engaged in Person, Purse, and Preaching in this Trouble: I thought *Ireland* the cleerest Work, and had the Pay of a Preacher then and after

wards

ward, as I could get it. I was not here at *Edge*-hill, nor the Bishop of *Canterburies* troubles or death. Upon my Return, was staid again from going home, by the Earl of *Warwick* my Patron; then by the Earl of *Essex*, afterwards by the Parliament, who at last gave me an Estate, now taken away. I had access to the King about my New-*England* business: he used me civilly; I, in requital, offered my poor thoughts three times for his safety; I never had hand in contriving or acting his Death, as I am scandalized, but the contrary (to my mean power:) I was never in any Councils or Cabal at any time, I hated it, and had no stowage for Counsel, thinking all Government should lie open to all; nor had penny from any General, but lived in debt, as now I am; nor had means for my Expence,

what I had, others shared in. I confess I did what I did strenuously, though with a weak head, being over-laid with my own and others troubles; never was angry with any of the Kings party, not any of them for being so; thought the Parliament-Authority lawfull, and never studied it much; have not had my hand in any mans blood, but saved many in Life and Estate. The Parliament in 1644. gave me the Bishops Books, valued at 140 *l.* which I intended for *New-England*, being a part of his private Library, which (with all mine own) I have often offered for 150 *l.* the mistake about them was, and is great, for they never were so considerable: And these were my gettings, who never aimed to be rich, nor ever had means to reach it. The Changes grew (as you see) a Commonwealth I found,

found, but thus altered; I ſtaid ſo long at *White-Hall*, contented with any good Government that would keep things together, till the breach of that they call *Richards Parliament*, and then I removed, and never returned more, but fell ſick long, and in trouble ever ſince; never was ſummoned but once by the Council, which was in *April*, about Books; of which (lying ſick) I craved of the Preſident of the Council to excuſe me, who ſent unto me he had, and I gave him an account of the Books: but hearing that my Eſtate was gone, and I indebted, was private, and did purpoſe ſo to live, and ſo to die, having a reſolution (which I kept) never to meddle with State-matters, but either here, or in *New-England*, to ſpend my old age, in looking into my Grave and Eternity: and never

had to do with any Transactions, with Souldiers or others; nor never would, had I a longer life, my head and heart be tired, as well as my body crazed: I thought the *Act of Indempnity* would have included me, but the hard Character upon me, excluded me, which I was so sensible of, that Nature (in its own preservation) carried me to privacy; but free from that report of the manner which is suggested, of which you may be assured: By my Zeal (it seems) I have exposed my self to all manner of reproach: but wish you to know, that (besides your Mother) I have had no fellowship (that way) with any Woman since first I knew her, having a godly Wife before also, I bless God.

But because what is before written, may seem my white side only,

only, I shall deal in all plainness with you, That though for Religion I am and have been really sound and Orthodox to my best apprehension; according to the blessed Word of God, and the generality of the Protestant Confessions; yea, though I travelled through Protestant Churches for Order, to espy the best, and have joyned with the Churches of Christ, and took in with that I call a *Tender Presbytery*, for such was ours in *New-England*, and yet so, as I never unchurcht any Parish where a godly Minister was, and godly People joyned together, though not all so; and do know God may have a People under all Forms, and would withdraw to the furthest Judges, rather than give offence to what I cannot close with: yet so unworthy have my thoughts been of my self to be

a meet Preacher of the Gospel, that more than twice I had given it over, had not Friends prevailed; yea, my profession of the Gospel hath been with much folly, weakness, and vanity: I crave pardon of any that have taken offence, though in a Christian way I have not had the reproofs of Three either for Preaching or Conversation. I am heartily sorry I was Popular, and known better to others than my self; It hath much lain to my heart above any thing almost, That I left that People I was engaged to in *New-England*, it cuts deeply, I look upon it as a Root-evil: and though I was never Parson nor Vicar, never took Ecclesiastical promotion, never preached upon any agreement for money in my life, though not without offers, and great ones, yet I had a Flock, I say, I had a Flock,

to

to whom I was ordained, who were worthy of my Life and Labours; but I could never think my self fit to be their Pastor, so unaccomplisht for such a work, for which, *who is sufficient* (cries the Apostle?) This is my sore trouble; and a private life would have become me best, and my poor gift have had its vent also: But here I was overpowered to stay. For Errors in judgement I have pitied, never closed with any that I know; when I was a Tryer of others, I went to hear and gain Experience rather than to judge; When I was called about mending Laws, I rather was there to pray, than mend Laws; When to judge in Wills, I only went sometimes to learn, and help the Poor, than to judge: but in all these I confess I might well have been spared.

Nor do I take pleasure in remembring any my least activity in State-matters, though this I can say, I no where minded who ruled fewer or more, so the good ends of Government be given out, in which men may live in *Godliness and Honesty*. I have often said, That is a good Government, *where men may be as good as they can, not so bad as they would*; where good men and things are uppermost; and have thought if good Magistrates cannot bring all to their Judgments, the Dissenters may have liberty, being kept out of Office, and want some other publick Characters. That which a Friend of mine, and my self writ by Letters about Magistrates, was very little, and the Records of the Tower were only named, as giving way to all other Records, to cut off dissentions, or marks of Tyranny,

ranny, which no good Prince will exercise, I am sorry if any offended, it was Zeal for Quietness. I honour Laws, and good Lawyers heartily, and know their use; only ease, expedition, and cheapness, what good man doth not call for? Sedition is the heating mens minds against the present Authority, in that I never was, yet sorry, Authority should have any hard thoughts of me, or know so inconsiderable a creature as my self: I never could be fit for a Court, many ways not fit, and am therefore grieved, that I was either constrained, or content to live, where I could do so little good; for I would die without a secret in my bosom, unless Cases of Conscience in the way of Preaching, which are secret indeed; and for reading them to the World I had appointed a Portion, if

if it had been continued to me.

Upon all this you may ask what design I drove, being looked upon that way? Truly these three.

First, That Goodness, that which is really so, and such Religion, might be highly advanced.

Secondly, That good Learning might have all Countenance.

Thirdly, That there may not be a Beggar in *Israel*, in *England*.

And for all these I have projected or laboured, and I have no other. And these I pray his present Majesty may look to, and that God would bless him every way.

If in the prosecution of these I have used any of my wonted rudeness, or unguided zeal, I am heartily as sorry. So begging pardon from God and Man, Constitution or Custom, I conclude in these particulars, though the aim be good.

I con-

I conclude the former thus; I think, That as bad men care not who rule, or what is uppermoſt, ſo they may have their luſts; ſo good men, if they may enjoy God and his Truth, with good Conſcience. For my whole courſe you know and feel where my wound hath been theſe twenty years, which hath occaſioned not only my Head and Heart breaking, but travelling from mine own Neſt into buſineſs.

Bleſs God, if ever you meet with ſuitableneſs in Marriage. For my ſpirit it wanted weight, through many toſſings, my head that compoſure others have, credulous, and too careleſs, but never miſchievous nor malicious: I thought my work was to ſerve others, and ſo mine own Garden not ſo well cultivated; only this I ſay, I aimed at a good mark, and

and trust the Lord in Jesus Christ hath accepted it. My Faith in the Everlasting Covenant was and is, though feeble, yet Faith. I could thus continue, ripping my whole heart to you, who have very often had great success, even to the last hour of my last Preaching, and am Preaching the life of Faith to my self, to which call in all prayers to the Father in Jesus Christ his dearest Son, to whom let us look, as *the Author and Finisher of our Faith, who for the joy that was set before him, endured the Cross, despised the Shame, and now sits at the right hand of Majesty, making Intercession for Transgressors*, Heb. 12. 12. *To whom be Glory and Praise, and Thanks for ever. For he is worthy, who hath washed us from our sins by his own Blood, and made us Kings and Priests unto God the Father; To him be Glory and Dominion for ever.*

For

For that part of my Lord *Cravens* Estate which I have, took no small place in my trouble. You may know that I was not in the City when that Act was made, nor urged my Lord *Grey* to buy; nor ever advised the said Lord (as I had time) but to good and just things and company, against that Spirit of *Levelling* then stirring: and do heartily wish, that taken offence might die; for it was not intended by me, who could and can be as well contented without Land, as with it; never being ambitious to be great or rich since I knew better things.

34. And now I must return to your self again, and to give you my thoughts about your own Condition, I do first commend you to the Lord, and then to the care of a Faithfull Friend, whom I shall name unto you, if a Friend may

may be found in this Juncture, that dare own your Name (though there be more of your Name) and if such a Friend advise it, that you serve in some Godly Family, to which you seem to incline, and must (it seems;) but truly if not a good Family, what will your Condition be? Dwell where God dwells, and be in such Company, as you must be with in Heaven, and then you do but change your place, not your company; though it be unexpected and uncouth, yet remember the best of men have been servants; *Moses* kept his fathers sheep; so *Jacob*, and the Patriarchs; *David* to *Saul*, and many more; I have before given thee Rules for it: and be sure to be steady to Family and Private-Duties; your life will be dead without them; call your Condition, Gods Ordinance, and he can

bless

bleſs it to you. But if you would go home to *New-England* (which you have much reaſon to do) go with good Company, and truſt God there: the Church are a Tender Company; a little will carry us through the world, yea very little: Oh Godlineſs with Content! Your faithfulneſs to me and your Mother will finde acceptance in Heaven, I truſt. My dear Child, tell me, how couldſt thou be without Gods Rod? remember he hath a Staffe alſo. For your Mother (conſidering her diſtemper) I have and ſhall ſay more unto you. To his Grace who is able to do above all we can ask or think, I commend you both.

And if I go ſhortly where time ſhall be no more, where Cock nor Clock diſtinguiſh hours, ſink not; but lay thy head in his Boſom who can keep thee: for he

sits upon the Waves. Farewel.

35. And since we must part, must part; take my Wishes, Sighs and Groans to follow thee, and pity the feebleness of what I have sent, being writ under much, yea very much discomposure of spirit.

My WISHES.

I Wish your Lamp and Vessel full of Oyl,
Like the Wise Virgins,
(which all Fools neglect)
And the Rich Pearl,
for which the Merchant toyl,
Yea, how to purchase
are so circumspect.

I wish you that White Stone,
with the New Name,
Which none can read
but who possess the same.

I wish you neither Poverty,
nor Riches,

But

But Godliness,
so gainful, with Content;
No painted Pomp,
nor Glory that bewitches;
A blameless Life
is the best Monument:
And such a Soul
that soars above the Skie,
Well pleas'd to live,
but better pleas'd to die.

I wish you such a Heart
as Mary *had,*
Minding the Main,
open'd as Lydia's *was:*
A Hand like Dorcas,
who the Naked clad;
Feet like Joanna's,
posting to Christ apace,
And above all,
to live your self to see
Married to Him,
who must your Saviour be.

For

For ENGLAND, &c.

I Wish that Prince and Rulers,
all that guide,
May be good, and do good;
which is God-like:
And that their care appear,
so to provide,
That those of Strength
do not the Weaker strike;
The End of Rules from
Christian Policy,
To live in Godliness,
and Honesty.

I wish Religion
truly pure may grow,
Above Prophaneness,
and Idolatry,
Which strive to nip it,
and to keep it low
Throughout the World,
from the Seeds Enmity:

I wish this present Government
surmount
All went before,
and that in Gods Account.

I wish Religion, Learning,
and the Poor
May find sound Patrons,
and that Holy Life
Make the distinction still,
and that no Door
Be stopt, where Christ
would enter to his Wife;
And that the Saints would learn
to suffer, where
Nothing can help,
more than a Groan, or Tear.

Amen, Amen.

Whose

Whosoever would live long and Blessedly, let him observe these Following Rules, by which he shall attain to that which he desireth.

Let thy	Thoughts	Be Divine, Awful, Godly.
	Talk	Little, Honest, True.
	Works	Profitable, Holy, Charitable.
	Manners	Grave, Courteous, Chearful.
	Dyet	Temperate, Convenient, Frugal.
	Apparel	Sober, Neat, Comely.
	Will	Constant, Obedient, Ready.
	Sleep	Moderate, quiet, Seasonable.
	Prayers	Short, Devout, Often, Fervent.
	Recreation	Lawful, Brief, Seldom.
	Memory	Of Death, Punishment, Glory.

FINIS.